

MAINLY ABOUT PEOPLE

MELBOURNE

Rev R. B. Audsley, transfers from incumbency Church of Ascension East Burwood to incumbency of St John's West Geelong from November 29.

Rev J. F. Hannon, transfers from incumbency of the parish of Ferntree Gully, January 28, to chaplaincy with ITIM.

Rev D. D. Horsford, transfers from incumbency St Andrew's Rosanna to incumbency Holy Trinity, Williamstown from December 14.

Rev M. Lee, transferred from Diocese of Sydney to Assistant Curate at St James' Old Cathedral, West Melbourne from October 29.

Rev D. Stevens, transfers from assistant minister St Peter's, East Melbourne to incumbency of St George's with all Saints' Footscray from February 6.

Rev J. L. McAuley, retires from incumbency of St Peter's Mornington, on December 6.

Rev A. L. Purbrick, retires from incumbency St George's Monbulk on December 11. He becomes part-time minister-in-charge of Point Lonsdale, December 1978.

Rev C. C. Cowling, died October 11.

Rev Dr R. E. Sutton, died September 29.

Dr Schaeffer ill with cancer

Dr Francis Schaeffer is suffering from malignant cancer of the lymph glands.

The news broke recently when it was learned that Schaeffer, in his 60s, had been rushed to the US Mao Clinic.

Francis Schaeffer and his wife first came to Europe in the '50s with Children for Christ.

In 1954 they began an open-home ministry for agnostic university students. During the '60s the work became world-famous as the L'Abri Community.

Honour Rolls



Chaplain-General F. E. Hulme-Moir (centre), Chaplain E. J. Harley (left) and Chaplain D. W. G. Holmes (right) with the new Honour Rolls of the Royal Australian Engineers at the School of Military Engineering, Casula, NSW. The three chaplains dedicated the books in a religious service at the School recently. Chaplain-General Hulme-Moir is the Church of England Bishop to the Forces, Chaplain Harley represented the Roman Catholic Chaplain-General, and Chaplain Holmes represented the Protestant Denominations Chaplain-General. The Honour Rolls, prepared in three volumes representing World War I, World War II and subsequent conflicts, have been presented to the Royal Australian Engineers' Memorial Chapel at the School.

10 millionth Gideons' Bible

THE 10 millionth Bible to be printed in Britain for the Gideons International was presented to Sir Charles Forte, at a ceremony held recently at Grosvenor House Hotel in London. The Bible carried a personal message to Sir Charles from Gideons International on its fly-leaf. Gideon Bibles are placed in the 23,800 rooms in Trust Houses Forte's 233 hotels in Britain.

Although started in America in 1899, the Gideons' practice of putting a copy of the Bible in hotel bedrooms had its inspiration in Britain. To date over 200 million Bibles and



testaments have been distributed since the movement started, the real impetus coming in 1950 when The Gideons International was formed. The interdenominational movement is now to be found in 116 countries. To most of the Gideons' worldwide orders for Bibles — for schoolchildren, nurses, members of the services and prison inmates, as well as

for hotels — copies are printed at the rate of one million every three weeks. The copy presented to Sir Charles Forte by Mr Stuart Dalgleish (right) National President of the British branch of Gideons International, was printed, as have been the majority of the 10 million required since 1950 to meet British needs, by William Collins and Sons, of Glasgow.

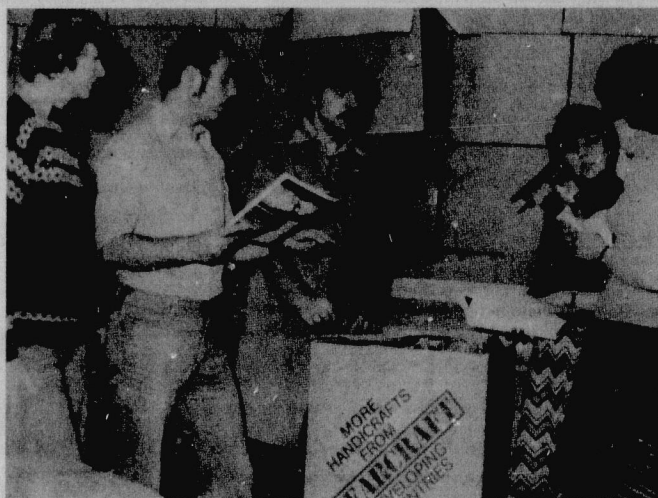
TEARCRAFT SALES KEEP 6,000 IN REGULAR EMPLOYMENT

TEARCRAFT's sales of handicrafts and cottage industry products from the Third World reached their first million last week.

Selling through a mail order catalogue, retailers, and their own representatives, Tearcraft has sold over half a million sikas (a jute hanging basket from Bangladesh) alone.

These sales mean that about 6,000 people in nine different Third World countries have regular employment and a steady income.

To cope with this rapid expansion Tearcraft has taken over additional premises adjacent to their existing office and warehouse in Newcastle. This extra space will allow Tearcraft to grow sufficiently so that its sales can keep 15,000 people in regular employment.



Sydney Broadcasting Association Granted FM Licence



The Australian Broadcasting Tribunal — Vice-Chairman Mr James Oswin (left) and Chairman Mr Bruce Gyngell heard seven applications for three public broadcasting licences in Sydney from September 5-19, the longest Hearings to date. Tribunal staff and court reporters on left, applicants and witnesses on right. — Worldwide photo

"I am pleased to advise that the Tribunal has determined that it should offer Christian Broadcasting Association Ltd a licence for a Category 'S' FM public Broadcasting Station to serve the Sydney area — B. J. Connolly, Secretary, Australian Broadcasting Tribunal (Telex)."

This was the official notification that CBA had been honoured with a very special trust, a licence to broadcast with a "Quality of Life" format in Sydney. The Tribunal heard applications for 26 licences in all States from 19 July until 19 September. Forty-six groups applied for the 26 available licences.

The Christian Broadcasting Association Ltd replied to the Tribunal's offer of an FM licence: "Responding to your telex of 6th October, 1978, we deeply appreciate the Tribunal's confidence in us and have pleasure in accepting the Category 'S' licence offered together with the conditions attached to the

licence. Please convey to the Tribunal our thanks and our assurance that we will do everything in our power to honour the trust conferred on us. — Rev Vernon Turner, Managing Director, 9/10/78."

THE AUSTRALIAN CHURCH RECORD: Editorial and business, Square Level, St Andrew's House, Sydney Square, Sydney, 2000. Phone: 233 4961. The National paper for Church of England people — Catholic, Apostolic, Protestant and Reformed is issued fortnightly on alternate Mondays. Subscription is \$8.50 per year, posted. Printed by Maxwell Printing Co Pty Ltd, 862 Elizabeth Street, Waterloo, for the Church Record Ltd, Sydney.

CHRISTIANS IN UGANDA "VULNERABLE"

The death of Archbishop Janani Luwum on February 16, 1977, was followed by the killing of other leading Christians — and ordinary Christians — were shot or arrested for commemorating the 1977 Church of Uganda centenary, according to an Amnesty International report on "Human Rights in Uganda".

The report, published recently, places religious leaders and followers among several categories of the population who have become especially liable to arrest and death.

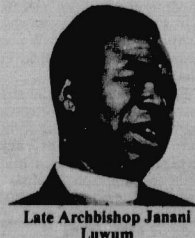
The long list of those most vulnerable includes politicians and civil servants, teachers and students, businessmen, writers, soldiers, police officers and citizens of other countries — particularly other African countries.

Archbishop Luwum was an Acholi, a member of a tribe which the report says was the target of an organised "death-list" operation in February, 1977.

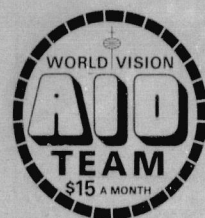
Acholi, together with prominent people from the adjoining Lango district, were rounded up by soldiers who went to universities, government offices, hospitals and other such places with a list of persons to be arrested.

Several sources are said to state that around 200 wives and children of murdered Acholi and Lango soldiers were also killed.

An appendix to the report recalls that on February 16, 1977, all the Ugandan bishops were summoned to meet President Amin after their protests against killings, disappearances and harassment of Christian people.



Three Ugandans were made to read out so-called confessions of having conspired with Archbishop Luwum and others to overthrow President Amin with Chinese weapons. Later that day the Archbishop was taken away from the other bishops by soldiers and never seen again.



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DECISIVE CLERGY VOTE

Clergy members of the General Synod in England ensured that the doors to women's ordination to the priesthood would not be opened in the Church of England for some time to come.

A motion calling for the introduction of legislation removing the barriers to the ordination of women was resoundingly defeated in the House of Clergy, though the bishops were massively in favour and the laity gave it a narrow majority.

Immediately after the result was announced, Dr Una Kroll, a long-time leading proponent of women's ordination, leapt to her feet shouting in protest.

Wearing a T-shirt emblazoned with the slogan "Ordain women now", yelled: "We asked for bread and you gave us a stone."

As her voice was drowned in a roar from the packed chamber and public gallery she added: "Long live God."

The total number of members present and voting was 521, of whom only three abstained. This is believed to be the largest voting figure on any topic since the introduction of synodical government in the Church of England.

The motion was "That this Synod asks the Standing Committee to prepare and bring forward legislation to remove the barriers to the ordination of women to the priesthood and their consecration to the episcopate."

The voting which came after nearly six and a half

hours of solid and mostly calm debate, was House of Bishops 32 for, 17 against; House of Clergy 94-149; House of Laity 120-106. The overall voting figures were

Just before the vote was taken the chairman of the debate, Canon W. A. Batty, suggested that Synod members should reflect in silence for two minutes.

NO TO WOMEN PRIESTS BY 26 MAJORITY

246 for, 272 against — an overall majority of 26.

TWO MINUTES' SILENCE

Various amendments to the motion were all lost — including two — one from Canon Douglas Rhymes (Southwark) and one from Professor Douglas Jones (Universities), which sought to have any legislation held up until there had been further discussions with the Roman Catholic and Eastern Orthodox Churches.

Many members bowed their heads in prayer and some priests crossed themselves.

And just before he announced the result Canon Batty suggested that it would be best if the news were received in silence — but the initial calm was then shattered by Dr Kroll's protest.

People queued to get into the public gallery for both the morning and afternoon sessions, and some had to be turned away because the public gallery was so full.



While Synod debated the ordination of women, Geraldine Stevens and others stood outside Church House to make their own view on the issue quite clear.

LIGHT SHAFT — STILL EXPLORATORY

"While the writer of the editorial in the November 13 issue is entitled to express a view on the aesthetic value of the proposed shaft of light in Sydney Square, the Standing Committee regrets that the Record may have misled its readers into believing that money not spent on capital works on the Square would be available for distribution through the Income and Expenditure Ordinance." This is part of a resolution passed by Standing Committee on the Church Record editorial "Spotlight on Priorities".

The resolution continued "The project should be judged on its own merits or otherwise, as the cost, if any, would not be related to the general income available to the Diocese for direct use in the Church's ministry but would come from the public budget of the St Andrew's House Corporation.

"While not committed in principle to approve the installation of the light shaft, Standing Committee believes that it could not only prove to be an acceptable symbol of the City of Sydney but could also have a positive effect on the commercial value of the arcade and thus assist in the provision of income for Christian ministry," the resolution concluded.

Mr Gotley, the Diocesan Secretary provided the following information at the request of the Standing Committee. "The arcade has made good progress this year both in the number of shops let and in trading levels. The increase in the number of people using the arcade has been very marked.

"The potential annual net income from the arcade (in excess of \$200,000) for the St Andrew's House Corporation is substantial and therefore this improvement has been very welcome indeed. In turn this will provide a boost to the Glebe Board's annual surplus and, as a result, more funds will be available for the Diocese.

WHITE ELEPHANT

"Twelve months ago the outlook for the arcade was pessimistic. There were fears that it could be a 'white elephant' and that the rents

might not even cover outgoings. Several measures were decided upon and it was recognised that the arcade had to be promoted.

"Funds were allocated (in effect, from the rents) for this purpose and there is no doubt that the situation would be far worse now if this course had not been adopted.

"CHURCH RECORD MAY HAVE MISLED"

"The expenditure on promotion activities has resulted in a higher number of lettings which will have an accumulative effect as trading and rents increase in the future and more tenants are attracted to the area.

EVALUATION PROBLEM

"It is difficult to evaluate the worth of any form of advertising or promotion in money terms. The funds expended this year have been very worthwhile because the results prove it. The amount which has been, and will be, spent on promotion will be returned many times over.

"Advice has been received that the expenditure of \$12,500 on the light shaft would be very worthwhile as compared with other forms of promotion such as newspaper advertising, radio and television, all of which have only a momentary impact compared with something permanent like a light shaft. How is such advice evaluated?

NO DECISION YET

"No decision has yet been made on the proposal. Several more months of research and consultation will be necessary before all

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MAKE IT KNOWN

"The light shaft was suggested as a means of making Sydney Square and the arcade known more widely to the people of Sydney. Probably a majority still do not know of the existence of Sydney Square and particularly the shopping arcade.

"Such a unique landmark as a light shaft would result in a greater number of residents, and tourists to Sydney, visiting the area. Because of its proximity, this could create new opportunities for ministry from the Cathedral.

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EDITORIAL

With the beginning of the season of Advent, the immediate thought of us all is the proximity of Christmas, with cards, gifts, food, holidays and the pre-Christmas rush.

However, the Book of Common Prayer takes a very different but significantly Biblical approach to this time of the year and the approach is crucial for the Christian.

It is not pre-Christmas preparation for remembering the Nativity of our Lord, but a very timely reminder of the return of our Lord Jesus and the need for every Christian to take stock of himself.

Seeking to reinforce the importance of this truth, the Prayer Book commences the church's year with the season of Advent. It begins by looking at the end.

This is precisely the way Jesus taught his disciples as

they grew in understanding of the nature of the kingdom of God.

True Christianity takes its bearing from the end point and in so doing places the present in its proper context.

The effect for the Christian is highly beneficial in an age of anxiety, rush, stress and in a society suffering from the poverty of riches.

The question for the Christians is how we have coped with anxiety, rush, stress and riches in this past year and whether the issues that have consumed so much of our nervous and mental energy may not have been better handled had they been seen in the light of the end.

The question for the Christian congregation is whether or not our present activities take their direction from the end point. How different would our handling

Please begin at the end

of parish affairs have been in 1978 had we used the end to determine our priorities.

The question for Christian denominations is likewise the same. In the committee life of the church how different would issues have appeared and subsequent discussion of them had the end been the starting point.

As we close the end of the Church's year and begin the new year with the first Sunday in Advent, let us determine to "cast off the works of darkness and put on the armour of light now in the time of this mortal flesh ... that when He shall come in His glorious majesty ..."

There is a blessedness pronounced on those whom the Lord finds so orientated and we wish you a blessed new year.

MOORE COLLEGE
LIBRARY

NOTES & COMMENTS

The Church in the Market Place

It has been suggested in a resolution from the Standing Committee of the Diocese of Sydney (see page 1) that the Church Record may have misled its readers in its editorial November 13 — "Spotlight on Priorities".

If that is the case, then the Record would apologise immediately both to its readers and the Standing Committee. However, to date we are not convinced that this is the case.

The editorial was carefully researched and the arguments of the diocesan spokesman for the project, carefully listened to, before it was written. The resolution of Standing Committee suggests that we were wrong to assume that money spent on capital works (publicity for the Sydney Square through the light shaft) would be available for distribution through the Income and Expenditure Ordinance.

But if the budgeted amount for publicity had been less, then a smaller amount of the diocesan funds would have been absorbed by the St Andrew's House Corporation, and more would have been available for the diocese.

The diocese has received many calls and letters from concerned members seeking clarification on the issue and expressing disquiet at the proposal.

The Church Record has also been contacted. Some have complained that their non-Christian colleagues in the work place expressed strong disapproval for the project and asked why the church was considering it, when it seems such a waste. Christian people have found it hard to give a satisfactory answer and have been embarrassed.

Others have asked why the project was going ahead in the face of adverse comments in the Sydney Morning Herald, comments which it was thought reflected the ground swell of public opinion in Sydney. Parish opinion is strongly opposed to the whole project and we have yet to hear support for it.

There is still some cause for concern because after the debate on the Church Record editorial on November 20 in Standing Committee, a resolution was passed that while Standing Committee did not commit itself in principle to approve the installation of the light shaft, it believed the light shaft could prove an acceptable symbol of the city and be of commercial advantage to the diocese. Is the latter consideration really the Christian guideline for the operation of the church in the market place?

Is the light shaft really an acceptable symbol for Christians, for it will be identified in part as the church's and theirs?

How well will it, in 1979 and thereafter, enhance the image of the gospel for which the Church in the diocese undoubtedly stands? What will it say of the accepted role of the church in the community to serve the needs of the disadvantaged?

We should do nothing that would in any way prejudice the gospel or hinder the witness of Christians in Sydney.

Christian people can be relieved that the decision will not be taken immediately. We are concerned, however, that Standing Committee believes it is an acceptable project for publicity and pecuniary reasons. The means and not simply the end is the issue for the Church in the market place.

LIGHT SHAFT

* From page 1

the relevant facts are available for consideration.

"It is anticipated that contributions to the cost may be forthcoming from sources additional to the City Council which, rather naturally, sees considerable

merit in the scheme. Obviously, the Council of the St Andrew's House Corporation will have a careful regard to the cost and any other factors affecting the Square and arcade and the work of the Church in the Diocese," concluded Mr Gotley.

(For editorial comment see Notes and Comments above).

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ON & OFF THE RECORD

By David Hewetson

JUNGLE DOCTOR

If someone asked who was the top-selling Australian author, P. White, you might possibly think of Patrick. Wrong! It is Paul (Jungle Doctor) White. Currently his sales run to a phenomenal two million plus, though it must be admitted that many of his books are in languages and scripts not available to Patrick eg Czechoslovakian, Arabic, Fijian, Nganyatjarra, etc, etc.

Many of us first met Paul through the Jungle Doctor books or on one of the 41 stations that carried his radio serials. And Paul in the flesh — speaking somewhere at some meeting — was just as good. He did the occasional missionary medical for my wife and I, and that too was interspersed with humour, stories, Swahili lessons and words of wisdom. He has always had the ability to communicate the excitement of expecting God to do things, and of how important time and opportunities are.

So if you have not yet bought and read and given away (Christmas is coming) his autobiography "Alias Jungle Doctor" you do not know what you are missing. No one I know who has picked it up has found it easy to put down. Paul White may have been good with the scalpel but he is probably even better with the pen, and when a born storyteller tells his own story it is captivating.

SPIRITUAL ATHLETICS

The book is full of all sorts of interesting and amusing items. For example what it was like to be brought up in Bowral just before the 1920's; or what it was like to sing in the same choir as Don Bradman; or what it was like to be expertly dumped on your back by a vigorous boy who is now the Archbishop of Sydney; or what it is like to be a youngster in search of Christian assurance and to be met with vague answers. Fortunately, for Paul — and for us — some very unequivocal answers were given to the latter problem by that most blunt and forthright of all evangelists: W. P. Nicholson.

Paul White soon began to apply his practical, no-nonsense mind to the business of becoming a good soldier of Jesus Christ. At school and University he was an outstanding athlete and he began to put the same kind of discipline into his spiritual life that he had learned on the track. His Christian friends were of the same mind. Personally, I found the names which keep cropping up in the book quite a saga in themselves, a bit of local history which has helped to make the Christian scene that I know best.

NEW DOORS

The chapter entitled "love" is sensitive and moving. It tells of Paul's courtship and marriage to Mary Bellingham and of the illness that was to cast a shadow over their lives and finally bring them back from Africa. This sad story is told with great taste and sensitivity. Paul had had an early

warning of what was in store for them, but as a schoolboy on his way to school he had formulated a principle that now stood by him: promises were made to be kept. I like that.

Anyone who gets the chance to see Mvumi hospital today will find it almost impossible to conceive of what it was like when the Whites arrived. Anyone who has read the Jungle Doctor books will know that a great deal of improvisation and desperate prayer went into its medical outreach. There Paul met the heroes of his books, lifelong friends such as Dan Mbogoni, Sechelela, Samson, Elisha and company.

A broken finger and a boil on his rear end were "important bridgeheads" towards his career as a writer. Personally, I think there had always been a story-teller inside him struggling to get out, and it would have happened sooner or later. In God's Providence this new dimension in his life first began to emerge as it became obvious that Mary could not go on living in Africa. As once he said to me in the presence of Yohana Madinda, Bishop of Central Tanganyika: "Madinda is Cigogo for 'closings', but God's closings often lead to new doors being opened."

STILL AT IT

Paul's ministry on behalf of CMS, missions in general and his friends in Tanganyika was a completely new chapter in his life. It led to more books, the radio broadcasts, and much speaking and travelling. And all this done in conjunction with a specialist practice from Macquarie Street.

The names dotted through the latter section of the book form another mosaic of Christian service being faithfully rendered here and there at this present time. Paul became a kind of catalytic "Uncle" to young men and women with vision and talent particularly in the communications media. But during this time, like a spectre in the shadows, Mary's condition deteriorated and so did Paul's health. Finally she was liberated into wholeness through the gateway of death and Paul began to pick up the pieces again.

If you called on Paul White today you would find him, pen in hand, and hard at work, ably supported by his second wife, Ruth, he is now a full-time writer and the ideas are still flowing very well.

Anyway it is all there in the book. Read it yourself. You won't regret it.

CHRISTMAS BOWL LAUNCHED AT ST ANDREW'S

The 1978 national Christmas Bowl Appeal was launched in St Andrew's Anglican Cathedral, Sydney, on November 15 at a special lunch-time service.

The service was attended by Sydney church leaders and representatives from the Australian Council of Churches which organises the appeal

on behalf of member churches. Theme for the 1978 Appeal is "Break Down the

* To page 6



A simple bucket, a leaky tap, some borrowed clothes. It's not much, but for many people in our world, it's luxury. Let's work to share the simple necessities of life — the Christmas Bowl is a way of sharing. (Photo M. Thorpe).

I have come in order that you might have life - life in all its fullness



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THE BIGGEST TEMPTATION TO THE 20TH CENTURY PARENT IS THE TV

What about our children?

If only I could have my children again then I could put into practice lessons learnt from many mistakes made.

It is devastating to realise that in our ignorance my husband and I may have inflicted emotional wounds in our children. These will be carried through adult life, producing scars in their personalities. It is comforting on the other hand to realise that sometimes we acted correctly and thus helped our children to mature into stable, balanced adults.

As parents our children's psychological development lies more in our hands than in those of anyone else. We are accountable for the handling of the children given to us.

Disintegration of today's family life is a matter we must face realistically and be prepared to fight. If we believe that stable societies and stable personalities are closely related to stable families then we will work towards building such families.

Initially, in practical terms this may lead us to evaluate the lifestyle we adopt. Can we maintain the family unit if mother is out working and children attend nurseries or become latch-key school children?

If we believe, as psychologists tell us, that the first three years are crucial to a child's psychological development then we are prepared to trust our children in those vital years to someone other than the mother?

As Christians dare we trust our children to someone who has no Christian faith in such formative years? If we accept that until he is three a child psychologically

requires a mother (or mother substitute) then we may be implying that mother must stop working. This usually entails lowering living standards and learning to cope on the income of one instead of two wage-earners.

ESSENTIALS AND LUXURIES

I believe that many of us will find it possible and worthwhile to take such a drastic step. Many things we regard as essentials are in fact luxuries.

Children must feel secure and neither materialism nor permissiveness are necessary components of security. Paradoxically security is reinforced by limitations.

A child needs to know that there are certain boundaries which he may not cross. Our job as parents is to determine in each case what these boundaries reasonably should be, and then to help our children keep within the set limitations.

Discipline will vary from parent to parent, and from child to child. A look from father, or positive encouraging words from

mother may be far more effective than the "smack bottom" technique.

NEED UNDIVIDED ATTENTION

The child who is allowed to run small circles around the family, be the permanent centre of attention, and dominate the scene may develop into an unpleasant adult.

However, he may be causing chaos because he receives too little parental attention and his temper tantrums may be loud cries for the love he lacks. Such children need extra undivided attention from their parents. At the other extreme children may continually be pushed aside and feel unwanted and unappreciated. It is not surprising then that they may turn into adults who feel inferior, and who are unable to accept themselves. In rejecting themselves they then have problems in relating to other people.

Some children who are beautifully behaved in the eyes of the adult world may have been so squashed by adults that their personalities have not developed to their full potential.

Later they may undergo explosive identity crises perplexing both themselves and their parents. The placid quiet child may appear as a revolutionary teenager.

Adults who accept children without a censorious attitude will help them to develop into people who can accept themselves, and relate to the world harmoniously. Because they have learnt to "love themselves" in the true sense of this phrase, they are able to "love others as themselves".

If too much is demanded of some children they may feel failures, and carry a sense of failure through to adulthood. Encouragement (even if the parent is disappointed that the child has not performed as was hoped and expected) is vital in all stages of development. No parent must ever expect his child to be what the parent has failed to become.

The busy parent often unthinkingly uses means other

than himself to try to meet his child's needs. He may lavish toys on his children and succeed in keeping them out of the way for hours. However, this means of avoiding giving the child the one thing he most needs — parental attention — is doomed to failure.

It may quieten the conscience of the parent too busy for his child but it does not meet the child's needs. Children cannot be bought off so lightly. Lack of parental love leaves lasting scars.

TV BABY-SITTER

The biggest temptation to the 20th century parent is that of the built-in baby-sitter — the television. Those requiring or desiring peace and quiet find the TV their salvation. They can settle their offspring in front of the box, dim the lights, and leave the children alone, reasonably certain that they will be undisturbed.

TV viewing is a subject that must be tackled in every family. It can become a powerful destructive force to family life. Conversation is limited because talking is interrupting the God-like box. Thus communication between family members is drastically reduced.

Family life and outside activities may be hindered if the box addict refuses to move when his favourite programme is on in order to go out with the family.

Visitors may be ignored, because of this monster which dominates the living room. It may spew out contents which are amoral, immoral, false, ugly and anti-Christian, as well as material which is beautiful, enriching and positive.

I believe that we must control the use of the TV and never let the box control us. Many parents limit the number of hours watched per day, or censor programmes, or watch with their children.

The latter may be boring and a nuisance but is not only a means of control but also gives useful discussion material for the family to work out the Christian perspective on what has been seen.

AMIN THREATENS AMERICANS

Stung by a church-supported trade embargo that the US has imposed on his country Uganda's dictator Idi Amin Dada has threatened drastic action against Americans in Uganda in retaliation.

A bill cutting off US trade with Uganda to protest Amin's policies was signed by President Carter on October 11.

Senator Lowell Weicker, who proposed the trade ban in the Senate, said in Washington it would cut off Amin's supply of money and high technology goods.

The Episcopal Church threw its support behind the Weicker measure through Executive Council resolutions that hailed the congressional bills and authorised the Church to pursue stockholder actions that would have US corporate coffee importers agree not to purchase Ugandan coffee.

By imposing the trade embargo, Mr Weicker said, the US is telling the world it won't be "a partner to genocide". The US bought one-third of Uganda's coffee exports in 1977.

Amin's broadcast warning gave no hint of what action he was contemplating against the approximately 200 American missionaries and

satellite communications technicians stationed in Uganda.

In February 1977, the Ugandan head of state rounded up all Americans living in Uganda and held them for a short period in an angry reaction to sharp denunciation of him by President Carter, following the killing of Uganda's Anglican Archbishop Janani Lumum and two government ministers.

The archbishop and the two Cabinet officers were accused of participating in a plot to overthrow the Amin regime. Amin claimed the three men died in a car crash as they were being driven away for questioning.

Andrew Young, the US Ambassador to the United Nations, called the deaths "an assassination in the guise of an auto accident".

The US State Department expressed its deep concern over "continuing evidence of massive violations of human rights in Uganda."

Mr Carter, in a televised press conference, said the actions of President Amin "have disgusted the entire civilized world".

Between 250,000 and 500,000 persons have died violent deaths in Uganda since Amin came to power in a coup in 1971.

The US trade embargo will primarily affect Uganda's \$250 million annual coffee trade with the United States.

BY DR ANNE TOWNSEND



It is unrealistic to ban TV from the home (children will watch their friends' TV anyway). To do so deprives children from a source of knowledge (where else would my sons have gained their vast knowledge about aerodynamics? Not from me!), and absorption of the culture which is part of the lives of their peers groups.

Parents may disapprove of the culture but they cannot isolate their children from it. They must learn how to enable their children to live as useful responsible Christian members of this society. Their children cannot flee the society surrounding them outside their homes.

A stable marriage relationship is a vital key to security in childhood. If marriages are wobbly then perhaps we need to work harder at them not only for ourselves but also for our children.

Soaring divorce and separation rates warn us to expect insecure children now, and adults with emotional handicaps emerging in future generations.

Perhaps some of us need to work at strengthening the hub of the family wheel — namely, our husband-wife relationship — and then we can begin to deal adequately with our children.

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MORPHETT — FOL TV AWARD



Presentation of Annual Good Citizen's Award TV Division, Scriptwriter "The Sullivans". Pictured left to right: Mrs Leone Hay, Rev Fred Nile, Dr Vincent Morgan, Chairman FOL; Mr Tony Morphett, Mr Alex Gilchrist.

The Tony Morphett Story

Converted to Christianity two years ago, Mr Morphett is now an active member of St Mary's Anglican Church, Waverley.

When asked: "What are some of the problems faced by people who work in the Arts and Media?" he said: "One thing about television for example is it is a very secular industry. Television attracts people who are high ego people. They are very ego-involved in their work. This applies to all the arts."

"The ego is something you feed out of and use and because you are doing something which is a reflection of God's activity, that is creating, you can very easily get the illusion that you are a little God."

"You can get the illusion that you are controlling the lives of the people you write about or that you are actually creating the world that you are putting on canvas."

"Your work can become a substitute for a genuine relationship with the Creator."

He was then asked: "Is this partly the reason why you rejected Christianity in the past?"

TO SAY THAT GOD IS

"Yes, it was partly ego. I regarded myself as being self-sufficient. I thought it was an abnegation of human dignity to say that there was a God and to say that the human being was not self-sufficient."

To the question, "How has your work changed since becoming a Christian?"

He replied: "Like any other work you take yourself

to it. If your self happens to be a Christian self then you take your Christian self to it. My writing has changed because it comes out of me and since I've been re-made the source of my writing has been re-made."

FROM DYNASTY TO SULLIVANS

"In some ways it comes out in an added sense of warmth towards my characters. I find, for example, that when people come to me and say, 'Why don't you write scripts like you did in Dynasty?' the answer is simply that I cannot because I've changed my view of the human race."

"I'm just as pessimistic, perhaps more pessimistic about the capability of human perfection. As a Christian I believe (by definition) that humans cannot be perfected this side of the grave."

"But before, this pessimism came out in anger. Now I'd like to think that it comes out in love; that it tries to reflect the warm accommodations that ordinary people can make to life."

ABORTION ABORTED

On November 9, after a debate lasting approximately 10 hours, the Senate convincingly rejected Senator Ryan's motion by a vote of 36-24 to disallow the Termination of Pregnancy Ordinance No. 16. This ordinance, gazetted in Canberra on June 27, 1978, had the effect of permanently banning private abortion clinics in the ACT.

For weeks beforehand the Right to Life Association had been building up a major campaign aimed at dissuading the Senators from supporting the motion.

The ACT Division had circulated all Senators with information on the factors leading up to the gazetting of the Ordinance; on the possible action which could follow if the Ordinance was disallowed and on the real consequence of disallowing it.

Other Right to Life Divisions had written hundreds of letters, sent in petitions and lobbied Senators on this issue.

On the day of the vote, bus loads of Right to Life people came from Sydney and Melbourne to take part in a Rally outside Parliament House.

"PSI and Preterm are the two major abortion clinics in Sydney performing between

them approximately 400 abortions a week. 'Children By Choice' send approximately 80-100 per week from Brisbane and New Zealand, girls come to Sydney at the rate of approximately 50 per week for their abortions," said Mrs Patricia Judge, Federal Secretary, National Right to Life Association.



Patricia Judge, Federal Secretary, National Right to Life Association pictured with the previous Secretary, Vince Nesbitt.

"If these organisations were given recognition or approval by the Federal Government in the ACT it could set a precedent for the rest of Australia."

"As it is they can only operate in NSW because prosecutions do not come to trial and the widest interpretation possible is put on the law. It is claimed that it is legal to perform an abortion if a doctor certifies it is necessary for the women's mental or physical health," she stated.

The defeat of the motion was in no small measure due to the tremendous efforts of Right to Life members and supporters. It shows quite clearly the impact that pressure groups like ours can have. It also illustrates that abortion is still a crucial issue with our legislators and has in no way been accepted as "fait accompli" by them.

Extra funds for Uganda Appeal

Extra funds are being sought for the Ugandan refugee appeal which was mounted through Anglican churches in Australia earlier in 1978.

As one result of that appeal five Ugandan students entered Australian universities last March, and are studying to major in five different courses — biology, accountancy, town planning, electronics and chemistry — which will enable them to contribute to the reconstruction of their homeland when they are permitted to return there, and in the meantime to work in other developing African countries.

Subject to funds being available, more students will begin under-graduate courses in Australian universities or colleges of advanced education in the academic year beginning in March, 1979, and the necessary arrangements are now being made.

In all, it is hoped to place 50 Ugandan students in Australia, the number for which the Minister for Immigration, Mr Michael McKellar, has given consent.

Of the first 15,000 copies received from the press, more than half had been sold in advance, the report stated.

The dedication service at which the common language New Testament in Thai was launched also proved a popular occasion. Some 3000 people attended the function, held in the Bangkok Christian College Chapel. Among them was one of the princesses of the royal family.

ADAM DELVING



Mr Frederick Cole, of Canterbury Cathedral's stained-glass restoration workshop, with one of his team's triumphs — the oldest stained-glass window in Britain, now back on display after six years' patient treatment. The window, Adam Delving, dates back to 1178.

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Start, Look and Listen



John Lane discusses the new Bible Reading Books with Graham Wade (artist) and Ian Hill (Promotions Officer.)

S.U. NEW APPROACH

A stunning series of Bible books for kids, the first home-grown product of Scripture Union Australia was launched on November 6th.

The eight to 11 year olds will revel in Start, Look and Listen.

Start is for eight year olds, Look for nine year olds and Listen for tens. In the Scripture Union tradition of Bible guides there is a book for each quarter.

At eight, children are reading for themselves, some at a great rate and others more slowly, so the books have been designed to satisfy all. There are no dates to trouble the slower readers and for children who devour books there is extra material to keep them busy.

The creator and writer/editor of the series is John Lane, General Secretary of Scripture Union Victoria.

He hopes the books will give children a happy experience with the Bible and help them to understand and begin to interpret it for themselves.

The artwork is superb with all the fascinating minutiae that children love in pictures. David White, currently Scripture Union's Family Worker, has done the drawings for Start. Graham Wade, Creative Director of Pilgrim International has done the drawings for the upper level

of the series Listen. He is well-known for his illustrations in Jungle Doctor books.

"We have combined drawings and photographs," says John Lane. "Photographs give a sense of authenticity and children love interacting with them, adding moustaches and spectacles, etc. We have even encouraged this in a creative way."

USE BY HIMSELF

Start will be the first book a child will use by himself, explains John. Parents who are interested will encourage their children.

"We have built in ways in which parents can be involved at the initiative of the children rather than the other way around. Each book has an introductory letter explaining its contents and aim and we have asked children to show this to their parents."

To convey something of the concept of covenant the children have been told to ask their parents to show them their wedding certificate, or the warranty for the TV or lawn mower or some form of written mutual agreement.

CRUSADE COUNT-DOWN Student Attack

The Students Committee of the Billy Graham Sydney Crusade is preparing an active programme for next year.

Already three city-wide prayer breakfasts have been held for people interested in tertiary students ministry. Two more prayer breakfasts are planned for early next year. On many campuses, small groups of students have been meeting to pray for the crusade.

Next year, during the crusade, it is planned that associate evangelists will present the gospel to lunchtime crowds on campus.

CHARLIE RIGGS COMMENTS

The Students Committee is preparing a course to train students in personal follow-up. New material is being written by the Committee. This material will be used to follow-up students who respond at the crusade or campus meetings.

The materials produced by the local committee have received a warm reception from Charlie Riggs and Tom Phillips of the Billy Graham Association. It is hoped that the course will be used to train many hundreds of undergraduates in personal follow-up.

The committee has a wide variety denominational and inter-denominational viewpoints. It is working hard to bring the various campus groups together to promote the gospel through the Graham Crusade.

The Rev Phillip Jensen, Chairman, Students Committee

Action on mixed marriages urgent says Archbishop

It was 'very urgent' that the Roman Catholic Church should do something about its tradition on mixed marriages, Dr Coggan said recently.

He was replying to a question on the Lambeth resolution referring to the relationship of the Anglican Communion with the Roman Catholic Church.

The resolution said that the problems associated with marriage between members of the two communions continued to hinder inter-Church relations and progress towards unity. While the

bishops recognised that the situation had improved in some places, the general principles underlying the Roman Catholic position were unacceptable to Anglicans.

Dr Coggan said that in problems of mixed marriages 'we touch the flesh and blood situation.' He and the late Pope Paul had talked 'very earnestly together about this matter.'

He had told the Pope that he feared that, if the situation was not improved, there would be some children of mixed marriages who would say: "A plague on both your houses" and end up religionless.

Dr Coggan said he believed it to be very urgent that the Roman Catholic Church should do something about its position.

Battling on in Rhodesia

On July 23 it was exactly one year since the first visit by terrorists to Morgenster in Rhodesia. Morgenster is the DR Church's mission station which was established nearly 90 years ago in Mashonaland.

The Synod of the black Dutch Reformed Church in Rhodesia, the African Reformed Church, recently met at Zimbabwe despite the war conditions. It was the 11th session of the Synod since the church was established in that area.

The previous Synod was held three years ago in Bulawayo and coincided with the consultations between the South African and Zambian political leaders at the Victoria Falls.

The recent Synod devoted serious attention to problems of the young church in these times. Two congregations have come to a complete standstill as regards organised church work. In each of the congregations former lay-workers were appointed to visit Christians at home and to worship with them.

PUBLIC WORSHIP SUSPENDED

In other congregations which are ostensibly functioning there are wards in which public worship is no longer taking place and where members are afraid to make contributions because so-called freedom fighters allege that the white apply the funds to war-like purposes.

LOCAL TRAINING

At the Synod the elders took the lead in calling upon members to contribute a tithe of their income to the work of the Lord. It was also decided to establish a fund with a view to further training of black ministers whose theological training is not up to the mark.

Despite opposition and persecution, there are nonetheless signs of growth and revival in some congregations.



A Matabele girl (Rhodesia).

ATTENTION PLEASE!

GOSPEL RECORDINGS INC brings to the attention of the Christian public that we disassociate ourselves from a recent appeal for funds from SPEF (South Pacific Evangelical Fellowship). This use of Gospel Recordings Inc's name in the publication was without our knowledge or consent. Be aware that no society is authorised to use Gospel Recordings Inc name, motif or letterhead.

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THINKER'S BREAKFAST



The Robert Schuller Ministries Australia recently launched its first Possibility Thinker's Breakfast in Sydney which was attended by thirty businessmen and women. Special speaker was company managing director, Peter Daniels, from Adelaide.

FOL defends its stance

Sir,
The letter from J. Emmett and R. Sutton, 30/10/78 implies the Festival of Light has sought to stifle or confuse public debate on the controversial school materials — MACOS, SEMP or Western Desert Kit.

The whole aim of the Festival of Light has been to encourage public debate over these courses in the interests of all children.

Our FOL Education Petition requests — quote "the NSW Parliament to suspend these courses and conduct an independent public inquiry into their suitability and conformity with the provisions of the NSW Education Act."

Surely, no parent or teacher has anything to fear from such an independent public inquiry where all the facts can be presented and evaluated.

The true interests of the child must always take precedence over a teacher's prejudice.

No parent should be frightened to put a Bible into the hands of children. The Bible clearly takes a strong moral stand on what is right or wrong, good or evil.

Unfortunately, this is precisely the major weakness of these new courses which are proudly described as "non-judgemental". They do confuse the child and in fact are not neutral but adopt an amoral or permissive approach to many social-moral issues.

They seek to move the child away from the moral absolutes of the Bible into the new land of secular-humanism — quote SEMP Workshop Leaders Handbook P106 "Instead of being concrete rules, such as the Ten Commandments, they are abstract ethical principles, such as the categorical imperative."

Or quote MACOS Preface Page 5 "Man: A Course of Study was developed within a humanistic philosophy."

Those persons wishing to be better informed are

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LETTERS

requested to write to the FOL Office, 484 Kent Street, Sydney and request copies of resource materials — "What About SEMP?" (\$2.00); "The Case Against MACOS" (60c) by Dr Rupert Goodman of Queensland University.

(Rev) FRED NILE, National Co-ordinator, Festival of Light

Patriotic Front is responsible

Sir,
Allegations have been made that the WCC is supporting terrorist activity.

Whatever the pros and cons may be, there is no doubt that the Patriotic Front in Rhodesia is responsible for many murders.

Christian missionaries and their families have been savagely slaughtered. The decision of the Salvation Army to suspend its membership of the WCC is proof of such atrocities.

I believe those who give money to the church for various causes will never condone murder.

Money collected for specific purposes should be put to its proper use in order to avoid criticism.

LEN FRETZ, Highgate, WA.

Queensland support for Arch Loane

Sir,
I write in support of your editorial in *Church Record* of October 16 where you note several of the important biblical considerations in relation to the mining of uranium.

Indeed, the Archbishop of Sydney has given a lead in his thoughtful assessment of the inadequate case for uranium mining.

The Christians in Queensland who are concerned about the type of society likely to be formed through dependence on nuclear energy were heartened by his stand.

Unfortunately, we are not permitted to celebrate with a joyous procession in a street in Brisbane such encouraging pronouncements.

(Rev) Dr RAY BARRACLOUGH, Upper Mt Gravatt, Qld.

Bishop Gilbert White

Sir,
It is of course, quite widely-known that Bishop Gilbert White was the first Bishop of Carpentaria from 1901-1915 and the first Bishop of Willochra from 1915-1926. He was a distinguished scholar and was responsible for the writing of many books, sermons, poems and hymns.

He spent the last seven years of his life, from 1926 to 1933 here in Epping where he filled, unofficially, the role of Honorary Curate. He was buried in the Northern Suburbs Cemetery in 1933.

It is not widely-known that his grave has fallen into disrepair and recently our parish, in association with the Standing Committee of General Synod, has taken in hand its restoration. In response to many suggestions and some contributions, a Fund has been opened for this purpose. Your readers are invited to make such contributions as they are able

to give, and these may be forwarded to me as Church Treasurer, at 30 Stanley Road, Epping.

The Rector of the parish, the Rev G. H. Feltham, would welcome any enquiries and information that those who knew him may care to provide. Telephone 86 3362.

STACY ATKIN, Hon Treasurer, St Alban's, Epping.

The Pope's "Jurisdiction"

Sir,
It is probable that many will agree with me in disagreeing with your editorial protest on page 1 of your issue of 30th October.

Logically, your protest appears defective, as it was

obvious that the Archbishop was in fact appearing at the installation (until recently enthronement) of the new Pope in friendly but open repudiation of the Papal claims in respect of jurisdiction. From his robes to his conciliatory expression he was unmistakably announcing that he was essentially "other" than Papal.

It is fortunately true that friendly association with anybody does not imply agreement with all his beliefs or claims, even on some significant occasion.

Otherwise your enthusiastic description of Billy Graham's preaching in Roman Catholic churches (when no doubt the usual Roman images and significant ornaments were displayed) would have been very inappropriate. I am in total

agreement with you in your broadminded publication of the two items on the same page.

The "Rhodesian Front" and the WCC

The situation here is somewhat of the reverse. When you begin to support the pacifist declarations so clearly taught in the Sermon on the Mount, but so regularly opposed or side-stepped by most orthodox Christians, you will be in a position to criticise somebody who you allege is supporting violence.

The WCC appears in general to conform more closely to obedience to the commands of Christ than do most "orthodox" churches and denominations. Like you, however, I regret a grant which could in any way be

constructed as condoning violence.

As a very relevant point, what was your reaction to the repudiation of violence by the recent Chinese delegation in the Sudan, who expressed the reaction of the non-Christian Chinese to the violence inflicted on the Chinese by the Christian General Gordon (the hero of Khartoum) by thanking those who killed General Gordon?

May we look forward to an editorial from you dealing basically with violence? Fifty-million people are now conservatively estimated to be totally employed in making armaments, and many more millions to be totally employed in supplying the funds (and making the profits).

W. A. DOWE, Lakemba, NSW

contemporary situation, the reader is constantly assessing his own response to Jesus' teaching.

The message of the book is not always comfortable. But that was also a feature of the ministry of Jesus, who called upon his followers to make radical choices. Stott says, "Jesus does not set before his followers a string of easy ethical rules, so much as a set of values and ideals ... entirely distinctive from the world".

He summons us to renounce the prevailing secular culture in favour of the "Christian counter culture". (p210). That is what this very stimulating book is all about.

T. K. Dein

All about women

"Women — Faith & Fetes" Edited by Sabine Willis published by Australian Council of Churches (NSW) Dove Communications Melbourne, 1977

"Faith and Fetes" is a collection of essays about women who have been prominent in Australian church life. Edited by Sabine Willis, a tutor in History at Macquarie University, it brings to the current debate concerning the status of women in the church, an historical perspective.

It clarifies by specific example the effects which women and the church in Australia have had upon each other up to the present time, and it places this lively relationship in the context of the women's movement in Australia.

The concern of the book, however, is more descriptive than evaluative. It puts a case (or cases) rather than attempting solutions. It is a useful book for those interested to understand in greater depth the status of women in the church in Australia, and for those who enjoy experiencing how real people have come to grips with their faith and their femininity.

It is interesting to see that although in an ideological sense the church in Australia can be judged to have oppressed women, in a personal sense it has been a means of freedom for some women as they have served God through it.

One such person is Mary Andrews, head deaconess of the Sydney diocese, who in 1968 participated in the Anglican Commission investigating the role of deaconesses. She speaks of a revolution in her life which took her from a position of "opting out" to one of active participation in ministry.

"I became liberated and got rid of the hang-up about men being the only people who could minister. I found new freedom." (p74).

She upbraids women for avoiding opportunities and responsibilities. Clearly, there are others in the book

who have found perfect freedom in being a slave of Christ.

It is surprising, however, that in the essay Mary Andrews avoids any attempt to place her "liberation" in the context of the feminist movement. Sue Bellamy who interviews her for the essay seems to find this frustrating but then her life is absorbed with feminism and Australian politics and Mary Andrews' with serving her master.

Perhaps a well-articulated response which comes to grips with the modern feminist critique of the church — its theology and structures — must be left to someone else.

In her introduction Sabine Willis calls "Faith and Fetes" "very much a beginning and very much a part of the women's movement — its work, its hopes and its diversity." (p13). It is a beginning which she hopes will inspire further research into faith, practice and society in Australia.

Dawn Mendham

FREE AD

The Australian Church Record has continued a new service to readers. It is a form of free advertising. A person wishing to buy or sell anything can place a free advertisement up to five lines.

If the advertisement is successful, the advertiser is asked to pay The Church Record 10 per cent of the value of the sale price, up to a maximum of \$10 per advertisement.

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WANTED — Electric floor polisher (commercial size). Must be in good condition. Offers to Crusader Union of NSW. 26 3187.

FOR SALE Hand-operated, very early model, Gestetner duplicator \$20, ono. Also antique Packard pedal organ, needs repair for enthusiasts, price negotiable. Peter or Sue Clouston 452 4872.

FOR SALE Second-hand copies Book of Common Prayer (Music Edition), Sunday Services Revised and 1662 Prayer Book Large Print. Ring Mrs King 412 1463 (8 am-3 pm).



WHAT A WORLD!

by Lesley Hicks

ADOPTION — WHERE HAVE ALL THE BABIES GONE?

Six or more years ago, for an eager couple to find themselves unable to have children was a sadness. Now it is closer to a tragedy.

Recently, my husband and I attended a meeting arranged by the Department of Youth and Community Welfare. Having three children, we were not typical of the capacity audience which filled the hall.

Most were childless couples, people who, in the words of the invitation notice, "have recently applied to adopt, who are facing a very lengthy waiting period before action can be taken towards approving or refusing their application and an even longer wait before a baby can be placed with them."

There were statements by officers of the Department and also by representatives of the Anglican and Roman Catholic adoption agencies about the limited availability of babies and adoption waiting times and procedures.

A doctor discussed problems of infertility in both men and women, its diagnosis and treatment, and another spoke of the growing demand and scope for artificial insemination by a donor or other than the husband for women whose husbands were infertile.

An English film about fostering and adopting children with special problems was shown, and this audience was invited to consider this as a possible course of action, as well as the limited and often expensive possibility of inter-country adoption, bringing babies from other countries, usually Asian.

Today, a couple accepted by the NSW Department of Youth and Community services as adopting parents can expect to wait about seven years for a normal newborn baby — unless circumstances change and many more babies become available for adoption.

The upper age limit for adopting parents when they apply is that they must be under 38 if they have no children, under 40 if they have one child. Add seven years to that and you have elderly beginner parents — a far from ideal situation.

In 1972, the waiting time was about a year to 18 months. At that time the number of babies available for adoption in NSW through government and private agencies was around 30 per month. At present the Department is placing less than 30 babies per month, and the Roman Catholic and Anglican agencies about 20 per month between them. The Seventh Day Adventists also have a small-scale adoption service, placing about six babies per year.

It seems that couples who are strongly committed to their church, Protestant, Roman Catholic or SDA, have a distinct advantage, as these church agencies seek to place babies in accordance with their mothers' wishes in specifically Christian homes. They have shorter waiting periods, as far fewer applicants can meet their all-round criteria.

WHY THE SHORTAGE?

The statistics regarding adoptions in the last 10 years are extraordinary, and the reasons for them are worth investigating. Dr J. Krauss, a research officer of the Department of Youth and

Caring father for its fullest welfare, and a girl needs much emotional as well as material support to rear a child happily.

Some, tragically, give up their child at a later stage, defeated by the whole lonely struggle. Department social workers I talked to voiced their deep concern about the welfare of many such children, whether their mothers continue to keep them or not.

But in 1971-72 there was a peak both in the number of babies born out of wedlock, and in the proportion of these yielded up for adoption — 41% then as against 18-19% of the far fewer ex-nuptial births in more recent years.

ABORTION THE KEY

Dr Krauss establishes that the key factor is the availability or otherwise of abortion. In the early seventies in Victoria widely publicised court cases exposed the involvement of police with establishments providing illegal abortions.

This led in all States to increased police pressure on these clinics, so that abortions became extremely difficult to obtain, at a time when casual sex-relations unguarded by contraception were being increasingly practised.

Then in August, 1972, a sudden liberalisation of the

abortion laws took place, when the District Court of New South Wales determined that certain social circumstances can make the termination of a pregnancy legal.

The sharp drop in the numbers of both ex-nuptial births and babies available for adoption followed, noticeable in all States and in New Zealand. New Zealand, however, after a Royal Commission, in 1977 tightened its supervision of abortion laws.

In Australia this "adoption crisis" remains, and can be looked at in more ways than one. On the one hand it could be said that the liberalisation was a compassionate move, eliminating from the adoption scene girls (most were aged 15-19) who previously were forced by external circumstances (no easy abortion) to bear an ex-nuptial child, and who solved their problem by giving it away.

Those who remain are mostly those who reject abortion for personal reasons, moral or religious.

SUPREME IRONY

On the other hand it could be regarded as a crowning irony that, at a time when babies are wanted desperately by many women, others have embryos sucked or scraped from their wombs and incinerated.

Then in August, 1972, a sudden liberalisation of the

THE POPE ... ANGLICAN SPOKESMAN?

Many Anglicans, as well as other Christians, look to the Pope as the world's most significant Christian spokesman, says Bishop John Bothwell, Hamilton, Canada.

"If we could settle a few outstanding questions many of us would welcome an even greater and even more formal recognition of that," he said.

But, according to Bishop Bothwell, the present dialogue between Anglican and Roman Catholic churches would have to reach a deeper level.

The bishop made his

comments following the death of Pope John Paul and before he paid public tribute to the Pope at a special ecumenical service at a Roman Catholic cathedral.

"I think there is great advantage for all Christendom in having a recognised Christian leader, such as the Pope, who can speak to governments as a spokesman for all.

In some degrees, a Pope does that even now.

"His moral authority would be even greater if it were shown that he and the rest of us could come to terms with the outstanding matters that are still in disagreement between us. There are not many, but they are significant," he said.

Canadian Churchman

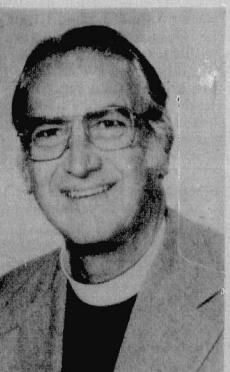
The Bishop Speaks Out

... on Pleasant Death

Just recently, Derek Humphrey, author of the book "Jean's Way" was lecturing in Australia and promoting the idea of voluntary euthanasia. The book tells of the way in which Humphrey helped his wife, Jean, to take her own life in the face of terminal cancer.

One can sympathise with the human logic that longs to see a loved one released from what seems to be endless pain. Anyone who has been at the bedside of a person for whom the doctors have said that there is no further human help, know the longing to do something.

Euthanasia, be it voluntary or at the decision of others, really cannot be the answer because it leaves God out. Man may say it is the end but has God said it? Euthanasia denies the truth that both life and



death rest in the hands of an almighty loving God.

It is not an easy question. For when a person has reached the human vegetable stage what then? Surely in the ultimate, for those willing to trust Him, He promises the strength to face even the most extreme circumstances. As He was able to bring the greatest good for us — our spiritual safety and salvation — out of man's greatest evil, Christ's crucifixion, is He not able to bring good out of our sicknesses, no matter how extreme? Bishop Ken Short

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EUROPEAN BAPTISTS SPEAK ON NEW POPE

Reaction in Poland to the election of Cardinal Karol Wojtyla of Cracow as Pope John Paul II on October 16 was surprised mingled with happiness, according to a report.

"Bells are ringing everywhere and people in the streets are very happy," Baptist Union President Michal Stankiewicz said. He also noted that state authorities claimed it was a very great event for Poland.

"It was a shock, but a happy shock for all our people," Mr Stankiewicz said. The Baptist Union despatched a telegram of congratulations to Rome after hearing the news.

Dr Graham replied, "If so, I could only congratulate such an event," the report stated.

The pastor of Cracow Baptist Church, Rev Krzysztof Bednarczyk, "is well acquainted with" the new Pope, and Rev Stefan Rogaczewski, pastor for several years at Cracow before moving to the Baptist church at Poznan, had known and worked with the former Cardinal Wojtyla.

KNOWS STRUGGLE

Dr Gerhard Claas, secretary-treasurer of the European Baptist Federation, said in Hamburg, "We rejoice in the fact that the new Pope comes from a socialist country and knows the situation of the local congregation. He will be able to help the Church of Christ to accomplish more in such countries."

Dr Thorwald Lorenzen, professor of Systematic Theology at the Baptist Seminary of Ruschlikon, called the selection by the College of Cardinals "courageous, for it breaks the tradition of Italian domination, but it is prophetic as a public acknowledgement of the church's struggle for identity and relevance in an atheistic setting," the report concluded.

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MAINLY ABOUT PEOPLE

SYDNEY
Rev D. C. Woodbridge with the Church Missionary Society at Groote Eylandt is to become the Rector of Port Kembla.

Rev M. C. Lee resigned as Curate-in-Charge of Blakehurst on October 25, to take up an appointment with the Melbourne Diocese.

Rev D. Hewetson is now Rector of Turramurra South, this Provisional Parish having become a full Parish on October 3.

Rev F. W. Slater, Rector of Berry will retire on December 31.

Rev D. Pettett, Curate of Leichhardt will resign November 30 to become Curate in the Parish of Kiama.

Rt Rev T. G. V. Inman of South Africa has been granted an Authority to Officiate in the Sydney Diocese.

The Postal address of St Peter's, Watsons Bay is now PO Box 88, Vauluse, 2030.

RUSSIA'S RECORD FOR BIBLES

The Soviet authorities have given permission for an import of 25,000 Russian Bibles — the biggest shipment ever of Bibles to the USSR.

The import permit was granted to the All-Union Council of Evangelical Christians-Baptists in the Soviet Union. The organisation has asked the European regional centre of the United Bible Societies to supply the Bibles as well as 5000 Russian concordances.

The Russian Baptists have received about 10,000 Bibles printed by the Orthodox Church press during the past few years. But demand for Scriptures considerably exceeds supply, and hence the application for an import permit.

Even in the 19th century, there was never such a large import of Bibles into Russia at any one time. The last major consignment of Bibles sent to the Soviet Union was in 1947 when 10,000 were allowed in.

APPROVED DEACONS

The Christian Reformed Church synod has voted to allow the ordination of women to the diaconate.

However, three study committees also agreed that the Bible is "unclear" about the role of women as elders and ministers.

The resolution defined the office of deacon "in terms of assistance and service" which does not conflict with the "headship principle in which the woman (wife) is to be the subject of the man (husband)."

Canadian Churchman

Indonesian assurances

Indonesian Christian leaders appealed to President Suharto to uphold full religious liberty for men of all faiths, which appeared to be threatened by recent laws promulgated by the Minister of Religion.

In the written explanation of the intent of the new laws given by the Minister of Religion to the President he insisted that under the new laws, Indonesians remain free to alter their religious affiliation and to disseminate their faith.

However, the dissemination of religious teaching must not be done in a direct, confrontational way — that would produce ill feeling between the various religious communities and threaten national unity.

Students' no to segregation

About 60 students from most universities in South Africa, meeting in Natal for the annual conference of the Anglican Students' Federation, agreed to avoid using racially or economically exclusive facilities in South Africa.

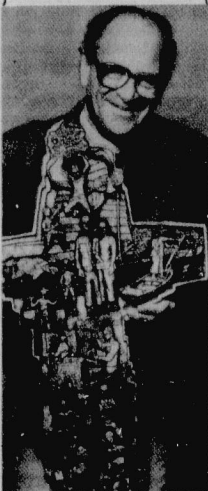
The students agreed that they would not attend cinemas, restaurants, theatres or any other recreational amenities where anyone was excluded on the basis of colour or poverty.

When the Duke of Gloucester looked in on Scripture Union ...



James Jones of Scripture Union's Sound and Vision Unit presenting HRH the Duke of Gloucester with copies of the new Ladybird/SU Bible books when the Duke visited the SU stand at the Internavex exhibition, organised by the National Committee for Audio-Visual Aids in Education and held at the Wembley Conference Centre.

HONG KONG CROSS



Bishop Delbridge from Gippsland with a hand-carved cross given by the Rev Francis Yip in appreciation for the support of the Australian Church to the Diocese of Hong Kong.

The flowers that bloom

The Festival of Flowers attracted 4500 people of all ages and denominations to St Andrews Cathedral from November 10th-13th. Because of many requests the Festival remained open for an extra day.

Like many Cathedrals in Europe the Mother Cathedral of the Commonwealth was brilliantly arrayed with flowers representing Biblical texts which brought spiritual inspiration to all through this new art form.

Members of the Flower Club of NSW as well as many parishes in the Diocese and expert florists contributed to the 75 arrangements. Boys from the Cathedral School brought flowers for a carpet surrounding the School Crest.

The first official function of the Lady Mayoress of Sydney, Mrs Nelson Meers was to open the Festival.

Throughout the Festival there were musical recitals and conducted tours of the historic Cathedral.

Everyone responded in a positive and appreciative way. It was the first time that many had come to the Cathedral. One person said "It's good to see the Cathedral open to the public."

In his address the Dean of Sydney, the Very Reverend Lance Shilton, said:

"If you look at these floral arrangements through the eyes of faith you will perceive



(Left): Mrs Shilton; (Centre): Dean Lance Shilton; (Right): The Lady Mayoress, Mrs Nelson Meers.

more than is conveyed through your sense of sight and your sense of smell. You will hear the voice of God speaking to you of His perfect order, His infinite care and His lasting provision.

"One of the things which differentiates you from other animals is your appreciation of beauty. Anything that outrages that concept physically, psychologically or spiritually

annoys and frustrates and produces guilt.

"So many over the last few days have said as they have meditated upon the magnificence of this Festival of Flowers, 'Isn't it beautiful?' Some have knelt in prayer. Some with deep personal problems have asked for counselling. Some, strongly moved, have silently left the Cathedral thinking upon the message of God's word."

St Andrew's Cathedral

EVERYMAN'S WELFARE REP

The commissioning of newly-appointed Everyman's Welfare Representative in the Australian Reserve Forces, Gordon Hoskins took place recently in Melbourne. The service coincided with the Annual Federal Conference of Campaigners for Christ and was attended by staff and council representatives from four states and Papua New Guinea.

Mr Hoskins has had wide experience in both secular and Christian pursuits which God has used to equip him for the task of pioneering this "Reserve" ministry. He is familiar with Service life, having served as a National Serviceman in Medical Corps after which he elected to serve for a further period in Army Reserve and reached the rank of Staff Sergeant before discharge.

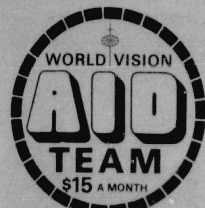
In daily life, Gordon has been successful in the fields of Insurance, Management and Business Administration and is currently working as an Insurance Officer with the United Church in Melbourne.

His experience in Christian Service and evangelistic endeavour has included involvement in Young Wycliffe, Sunday School teaching, Bible Study Leader, Theological Studies, The God Squad, The Apostles Stunt Team, Christian Counselling, Lay Preaching and through his ministry, people have responded to Christ.



Gordon Hoskins

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SINGAPORE SATURATION

The Heavens Opened

In spite of the worst flooding for decades, with 20 inches of rain, the Billy Graham Crusade help in Singapore at the National Stadium from December 7-10, brought a large response, both in attendances and the call to commitment to Jesus Christ as Saviour and Lord.

Over 330,000 people attended the crusade which was conducted in English, the official language of Singapore, and Mandarin. The message was also translated into Hokien, Cantonese, Malay and Tamil, and relayed to certain areas in the stadium.

Although no official figures were released on the cost of the crusade, it is understood that the amount was \$A260,000, all of which was raised by Christians before it began.

a Bible and simple instruction material in the six language streams.

PRESIDENT PRAYED

Dr Graham was given a civic reception, attended by the Vice-President of the Republic, and later called on the President, Dr Benjamin Shears, at the Istana. The President, who is a committed Christian, told Dr Graham that he had been praying every morning and evening for the crusade.

At the dedication service attended by 14,000 people, held on the Tuesday before the public meetings, over 600 people came forward, a considerable number of whom had never responded to the Gospel.

Dr Graham who usually preaches on the theme of dedication on such occasions,



One of 500 buses advertising the Graham crusade. This one was stranded in the flash floods which came from the monsoons.

this time felt constrained to present a full Gospel address during his sermon. This response which greatly encouraged the organisers was a foretaste of what happened at the public meetings.

More men than women made a personal response, and although more of the 20 to 29 age group came forward, there was an encouraging proportion from the 50-plus group.

All major denominations participated in the crusade

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Regret Sydney ACC Move

The Standing Committee of the Diocese of Sydney at its meeting on November 20th voted to withdraw from the State Council of the Australian Council of Churches in NSW.

This decision which was met with very deep regret by the President of the Council Rev. R. Smith and the Secretary Major Gerben Stelstra was unexpected.

At the Diocesan Synod, held the month before, the Standing Committee, after seeking and receiving advice from the Synod's Ecumenical Affairs Committee, allocated \$1320 of the 1979 budget to meet the Diocesan contributions for that year.

This decision was challenged in the Committee stage of the Diocesan Income and Expenditure ordinance and after a debate the Synod voted to retain membership as expressed in the allocation for 1979. Ecumenical observers were somewhat surprised in the light of Synod's debate at Standing Committee's move, although felt it was understandable in the light of its request to General Synod to review Anglican membership of ACC on the Federal level.

As a consequence of the Standing Committee's decision a letter was sent by it which cited two reasons for this decision. It stated that the Diocese had been unhappy about the new constitution in that it appeared to have been approved without adequate consultation, especially the provision for 23 representatives and 23 alternates which would seem unworkable.

The other reason given by the Diocese was financial. "The increase in membership contributions from \$1320 to \$2990 for 1978 also presents some difficulty at a time of financial stringency and cutbacks within the Diocese. On the recommendation of our Ecumenical Affairs Committee, our 1978 payment has been maintained

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Dr Alan Cole

NEW CMS FEDERAL SEC'S NEW ROLE

The Reverend Dr Alan Cole has been appointed the Federal Secretary of the Australian Church Missionary Society replacing the Reverend Maurice Betteridge who takes up the principalship of Ridley College from the middle of 1979.

In a recent statement on the role of the Federal Secretary, Mr Betteridge said that there were a number of changes in the work of the society overseas which changed the Federal Secretary's role.

The society was no longer operating with missionaries grouped in a particular area of a diocese, but its members operated by themselves within the fellowship of a diocese church denomination.

It meant that no longer were new missionaries able to draw on the advice and counsel of senior missionaries within a particular area, and hence the Federal Secretary needed to travel far more to assist missionaries.

Churches who received missionaries to work in them required that they should fully participate in the work

and not operate as something of "a diocese within a diocese".

With increasing specialisation the call of Third World churches is for individuals with specific gifts rather than groups for whom a particular area was carved off for church planting.

Dr Cole, who is at present Master of Robert Menzies College in the University of Macquarie, was formerly a member of the Overseas Missionary Fellowship from 1952-60 and of the CMS while Tutor and then Warden of St Peter's Hall, Singapore from 1962-68. He was a lecturer at Moore College from 1969-72.

Dr Cole told the Church Record that he looked forward to serving the CMS in this capacity and asked for the prayers and support of his fellow Christians.

EDITORIAL

Seated on the throne as the giver of every good and perfect gift that a child could ever wish for is Saint Nicholas (commonly called Santa Claus) and safely wrapped in restricted clothing lies the baby Jesus who is in fact Lord of Heaven and Earth.

The commercial world has mounted a distorted promotion gimmick and when you consider the unpromising original event of a baby in a feed box with the stench of cattle permeating the air, the promotion has been highly successful.

The merry myth of Santa has minted millions, enthralled millions even in Third World countries where references to Jesus are conveniently deleted, and has blinded millions of children and adults as to the real significance of Christmas.

Their blindness will be re-enforced by the annual release in the Media of some theologian or noted churchman somewhere in the world making what is reported on as a profound discovery that the incarnation is a myth formulated in an era of superstition from which we must break free in our enlightened age.

The publicity from such pronouncements provides fuel for Moslems, Jews and Agnostics and is the source

of acute embarrassment for Christians both in the West as well as the Third World.

We need to remember that controversy about the birth of Jesus goes back as far as the ministry of Jesus where the Jews cast aspersions on his character when they said "We were not born of fornication" John 8:41, and enshrined a myth in the Talmud where Rabbi Shimeon says that he is the illegitimate son of an adulteress.

However we may be distressed by attacks on the truth of the virgin birth of Jesus, we need to remember that for the person who is without the light of gospel of the Son of God such as affirmations by Christians appear foolish in the extreme.

In a climate favourable to religious syncretism unique credal statements run counter to the intentions of those who wish to lump all religions together and will naturally be rejected.

Jesus as a prophet will be an acceptable assessment of him by the Islamic world with its increasing power and closeness to us, and any claim that the Word was made flesh will be dismissed instantly.

How should we as Christian families respond not only to the myth of Santa Incorporated, but also to the

A MERRY MYTHMAS

onslaught of materialism endemic at this time of the year?

The Book of Common Prayer has the right starting point when it heads the collect, epistle, and gospel for that day by stating it is "the Nativity of our Lord or the Birthday of Christ". For us and our children it is the birthday of Jesus and we treasure as our inheritance the word that accompanied the visitation of the angelic host — "for you there is born in the city of David a Saviour who is Christ the Lord".

In the face of the advertiser we need to guard against all covetousness and light hearted spending of our God-given resources. Let us take note of the needs of others and remember that Christian work has a strong call on our money. Our celebration with our families of the nativity of our Lord will be far more meaningful if we curb our extravagance and exercise responsible stewardship of our money. The poverty of Jesus' birth ought to curb the Christian's tendency to spend-thrift temptations of Christmas.

We wish you a joyful Christmas and encourage you to pray for friends, relatives and neighbours for whom this time of year is simply a merry mythmas.

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